

# A Simple Way of Looking AT QADIANISM

By  
**Muhammad Mansoor Nomani**

*Published By:*  
**KHATME NUBUWWAT ACADEMY**  
387 KATHERINE ROAD FOREST GATE  
LONDON E7 8LT UNITED KINGDOM  
Phone : 020 8471 4434  
Mobile: 0798 486 4668, 0795 803 3404  
Email : [khatmenubuwwat@hotmail.com](mailto:khatmenubuwwat@hotmail.com)

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## **A SIMPLE WAY OF LOOKING AT QADIANISM**

The missionaries of the Qadiani faith propagate their creed in the name of Islam and its Prophet. They quote from the Quran and the Traditions to prove the ‘genuineness’ of the Prophet hood of Mirza Ghulam Ahmad and make use of various deceptions to convince the unknowing and the unwary that on the basis of Islam itself it is necessary to accept him as the Prophet of the day.

The theologists of Islam have left no stone unturned, so far as ideological reasoning and scholarly arguments are concerned, to expose the falsity of the Qadiani claim. They have established beyond doubt that, according to Islam, there is no question of accepting anyone as a Prophet of Allah after Prophet Muhammad, (*sallallahu alayhi wasallam*) and to recognize anyone after him as a Divine Apostle in any sense is altogether wrong, erroneous and sinful. Whoever does so, goes out of the pale of Islam. But, thanks to Allah, judgment in the matter of Mirza Ghulam Ahmad is not dependent on academic discussion which may not be easily understood by the common people or even after their getting satisfaction, a clever polemist can confuse them again. In his case, certain basic things can be put forward which are so clear and incontrovertible that after knowing them there remains no possibility of accepting him as a Prophet.

I believe this is the simplest, easiest and most straightforward way to study and analyse Qadianism. Academic disputations are quite unnecessary in its case. In the following

pages an attempt has been made to examine the Qadiani faith from this aspect so that the simple folk whom the Qadianis try to deceive can form their own opinion and arrive at their own decision.

## FOUR FUNDAMENTAL POINTS

The open and direct method of examining Qadianism consists of four fundamental principles. Firstly, it is essential for the Prophet to hold in high esteem all the Prophets raised up before him and exhort others also to do the same for every Prophet is a deputy or representative of Allah. It is not worthy even of a truthful Believer to be disrespectful to or offend the honour and dignity of an Apostle. But we find that Mirza Ghulam Ahmad has said or written highly derogatory and insulting things about Jesus (*alayhis salaam*). Innumerable instances of it are available but here we will reproduce only an extract from his book entitled *Daf a-el-Bala*. It reads:

*“The truthfulness of Jesus is not proved to be greater than that of the other truthful men of his time. In fact, Apostle John enjoys a superiority over him for he did not take alcoholic liquor and it was never heard that a prostitute has applied perfume, bought from her earnings, to his hair or touched his body with her hands or tresses or that an unrelated young woman waited upon him. It is for this reason that the Quran has used the term *Hasoor* (one who keeps his carnal desires in check) for Apostle John but it does not call Jesus by the name because such stories did not.....”*

In the above passage Mirza Ghulam Ahmad has leveled three charges against Jesus (Isa as):

- (i) he used to drink;
- (ii) he had perfume applied to his hair by woman of ill-repute and obtained by them through their unclean income; and
- (iii)unrelated young women served upon him.

After making these dirty allegations against a sacred Prophet like Jesus (*alayhis salaam*), Mirza asserts that the Quran did not find him worthy of being called *Hasoor* because of them.

What to speak of a Prophet, the despicable things Mirza has said about Jesus (*alayhis salaam*) will be most insulting if they are expressed in respect of an ordinary gentleman and whoever possess an iota of faith in his heart will never utter such shameless words about an Apostle of Allah.

In defense of Mirza Qadianis generally maintain that he had merely used what is written in the Christian scriptures about Jesus (*alayhis salaam*) to defeat the Christian missionaries in argument. But it is merely a pretence. *Daf a-el-Bala*, from which we have just quoted, is meant mainly for Muslim theologians. Anyone can read the whole book and decide for himself. Besides, the vulgar and shameful acts which have been attributed to Jesus (*alayhis salaam*) in it are, according to Mirza, so real that it is because of them that Jesus (*alayhis salaam*) has not been referred to as *Hasoor* in the Quran. Mirza cites this instance of omission in the Quran as a proof of the veracity of these accusations. How can these therefore, be explained as something based upon what the Christian scriptures contain?

Moreover, it is also clear from the passage quoted above that even if Mirza Ghulam Ahmad has said such dirty things about Jesus (*alayhis salaam*) in any of his books, in reply to the Christians, these are *not merely a repetition of what they had been saying but his own views and assertions*. For instance, he has written almost similar foul and rotten things about Jesus in *Zamima-i-Anjam-i-Atham*. Though it is painful for a Muslim to read or hear them we are going to reproduce a few lines there from as it necessary for our enlightenment. He writes:

*“..his family too, is not pure and chaste. Three of his paternal and maternal grandmothers were harlots from whose blood he was born. But, perhaps it also was an essential condition of Divinity. His association with prostitutes was also probably due to ancestral affinity, otherwise no pious person can allow a whore to touch his head or apply to it the sent brought from her unclean income or rub his feet with her tresses. The knowing will understand what sort of character did this man possess.”*

In this passage Mirza has said the same things concerning Jesus (*alayhis salaam*) as in *Daf a-el-Bala* but in a amore vulgar and refined manner. We know that it is addressed particularly to some Christian missionaries but after reading the extract from *Daf a-el-Bala* it cannot be said about these lines from *Zamima-i-Anjam-i-Atham*, too that these are merely in the nature of beating the Christian missionaries with their own stick for it has been seen with reference to *Daf a-el-Bala* that Mirza condemns Jesus viciously and quotes the Quran and even Allah as an authority in his support. Anyhow, it is now apparent what filthy and abusive

things Mirza has said about Jesus (*alayhis salaam*) in these passages. Such a person cannot be a Believer, to speak nothing of being an Apostle. He cannot even be called a gentleman.

It can be asked here why did Mirza Ghulam Ahmad write such things about Jesus (*alayhis salaam*). In our view it is mainly because an important claim of Mirza about himself is that he is the promised Messiah; that the tidings contained in the Traditions about the return of Christ to the earth in the Last Phase apply to him wholly and completely; that in glory he is far ahead of Jesus (*alayhis salaam*), and due to certain similarities, he is the person who has been described as Christ or Messiah in the Traditions. To support this claim it was necessary that Mirza's character and personality should not be inferior but higher and superior to that of Jesus (*alayhis salaam*). Thus, I believe, he seeks to bring down the dignity of Jesus (*alayhis salaam*) in order to convince his gullible followers that he is much superior to Jesus in moral and social qualities.

Secondly, it is impossible for a genuine Prophet of Allah to tell a lie in support of his claim to Prophethood. But with Mirza Ghulam Ahmad it is different. He is very bold in this matter and does not feel any compunction in making a false statement deliberately. Hundreds of examples can be produced from his writings but since our object is only to indicate a simple and easy way to examine and study Qadianism we will content ourselves with quoting just one of them here. In *Arbaeen* No. 3, p9, Mirza writes:

*“Moulvi Ghulam Dastgir Kasuri in his book and Moulvi Ismail of Aligarh made a positive declaration about me that if I am an imposter (or a liar) I will die before them and I will surely*

*die before them because I am an imposter. But after they had published these books they themselves died in a short time.”*

What Mirza has said in the above passage about Moulvi Ghulam Dastgir Kasuri and Moulvi Ismail of Aligarh is totally his own invention. No book by these two gentlemen exists, nor was it ever published, in which they may have made such a statement. The Qadianis have been challenged again and again to produce the books by the aforementioned Moulvis in which that have allegedly said so but no book has yet been shown, nor will it ever be, for it is purely a creation of Mirza Ghulam Ahmad's sinister imagination.

It is not the only instance of the untruthfulness of Mirza. Indeed, anyone who will critically examine his writings will come upon numerous occasions when he freely and unashamedly fabricates an event or makes a false statement to establish his greatness and authenticity. Such a person cannot even be considered to be an honest writer, to speak nothing of being a Prophet.

Thirdly, Mirza made a number of prophecies and himself declared them to be the criteria of his truthfulness. He pompously proclaimed that if these did not turn out to be true he was a liar and an imposter. But most of them proved to be false. It was a great favour of the Lord that they did not materialize otherwise numerous predictions made by astrologers turn out to be true. Even if all the prophecies of Mirza had proved accurate we would still have thought it to be a sort of long rope given by Allah, for does it not occur in the Traditions about Dajjal that he

will claim Divinity and produce rain and raise up the dead and yet be an imposter?

Be that as it may, it is our firm belief that after the proclamation in the Quran about Prophet Muhammad (sallahu alayhi wasallam) that he is the last of the Prophets. Whoever claims to be a Prophet is a liar and an imposter no matter how many correct predictions he makes or extra-ordinary deeds he performs. Thus, even if the prophecies of Mirza Ghulam Ahmad have turned out to be true it would not have made any difference with us. But, thank Allah, He saved many of His bondmen lacking in strength of conviction from the ordeal of a trial by proving all of his major prophecies to be untrue.

Here we will discuss only two of the prophecies made by Mirza. The first prophecy is concerning the death of a Christian, Abdullah *Atham*. Mirza had fixed a period of fifteen months beginning from 5<sup>th</sup> June 1893 for it (i.e. up to 5<sup>th</sup> September 1894). He, then repeated it on page 80 of his book, *Shahadat-e-Quran*, as a sign and criterion of his truthfulness that Abdullah *Atham* was about 70 years old at that time his death within the period fixed by Mirza was, after all, not something that could not be thought of). But as Allah intended to expose the bluff and falsehood of Mirza Ghulam Ahmad, the old Abdullah *Atham* not only did not die within the stipulated period but also went on to live for another two years. He died on July 27, 1896 which has been confirmed by Mirza himself in *Anjam-i-Atham*.

We are not unaware of the disingenuous explanations given by Mirza and his followers in defense of the unfulfilled prophecy. But no right-thinking person will draw any other conclusion from them than of the cursedness and dishonesty of

these gentlemen. It is not a matter of logic or metaphysics. Mirza Ghulam Ahmad had made a plain prophecy that *Atham* would die within a certain date and staked his claim to truthfulness on it. Now, if *Atham* had died by the evening of September 5, 1894 then Mirza's truthfulness would have been established according to his own declaration. But when *Atham* did not die within that period and continued to live for two more years, according to Mirza's own words, was an affirmation of his falseness; and to offer excuses or explanations about it is to try vainly to defend an indefensible position.

The other prophecy we would take up here is his proposed marriage with Mohammadi Begam he had set forth in his books as a special heavenly sign and evidence of his genuineness as an Apostle.

But let us first briefly state the background. A relative of Mirza lived in Hoshiapur (Panjab). His name was Mirza Ahmed Beg and Mohammadi Begam was his daughter. Mirza was seized with a desire to marry her, and consequently made an offer of marriage. But Mirza Ahmad Beg did not like it and he rejected the offer. In order to impress, or rather overawe Mirza Ahmad Beg, the Qadiani Mirza emphatically proclaimed that firstly he had been foretold through a Divine revelation of his marriage with Mohammadi Begam and that he made the proposal in compliance with a Divine command and Allah had assured him that he would definitely be marrying Mohammadi Begam; and secondly that if the relatives of Mohammadi Begam would decline the offer they would be caught in various kinds of calamities and the lady herself would have to suffer a great deal. Mirza propagated these things so forcefully through his books, letters and leaflets, that if Mirza Ahmad Beg were a faint hearted

person he would have funked and given away his daughter in marriage to Mirza. But Ahmad Beg did not budge an inch and persisted in his refusal. Mirza on his part went on trying. The story of what he said and did in this connection is long and painful. We naturally shrink back from going into its details. We will therefore leave aside all the unpleasant events and concentrate only on the main affair.

From the writings of Mirza it appears that the whole episode went on for a number of years. Mirza Ghulam Ahmad tried to persuade Mirza Ahmad Beg through various means. He wrote letters to him and threatened him with dire consequences on the strength of Divine revelations. But the latter remained adamant till steps were taken towards the Betrothal of Mohammadi Begam with one Sultan Mohammad of Patti District, Lahore. When Mirza came to know if it he started putting all sorts of obstacles in the way, and having failed in these nefarious attempts he took recourse to the usual device of Divine revelations and proclaimed that if Mohammadi Begam was married to Sultan Mohammed then Sultan would die within 2-1/2 years and the girl's father, Mirza Ahmad Beg, within 3 years of the marriage. Thus Mohammadi Begam, having become a widow, would without fail become his wife. Glory be to the Lord, the marriage of Mohammadi Begum did take place with Sultan Mohammed and Mirza went on prophesying tirelessly that Sultan Mohammad would die and Mohammadi Begum would certainly become his wife and that it was decreed by Fate which no one in the world could alter and that if Sultan Mohammad did not die within the fixed time and Mohammadi Begum was not married to him, then he i.e. Mirza should be deemed a liar and a deceiver of the first order.

We have stated the bare facts in our own words. Now read a few extracts from the claims and prophecies made by Mirza in this regard to which he has given the status of Divine revelations. In *Anjam-i-Atham* which Mirza wrote about five years ago after the marriage of Mohammadi Begum with Sultan Mohammad some of the revelations have been reproduced in the original Arabic text with Mirza supplying their translation into Urdu. Among these is a revelation concerning Mohammadi Begam in which (according to Mirza) Allah has told him and assured him in the strongest possible way that Mohammadi Begam would surely come back to him in wedlock. Mirza claimed that Allah had already married her to him and on power on earth was now going to annul it. The revelation when rendered into English reads:

*“So, Allah will be sufficient unto thee against them and verily, He shall bring that woman towards thee. This act is from Us and We shall carry it out. After her return We have married her to thee. Truth is from thy Lord; hence, do not be among the doubters. The word of Allah does not change. Thy Lord verily does what He pleases. There is no one to stop Him. We shall bring her back to you.”*

Mirza by publicising the revelation is telling the world that though Mohammadi Begam has been married to Sultan Mohammad and Mirza's enemies are rejoicing over it, his Lord is assuring him that He is sufficient to defeat and take revenge against these enemies and it is His unalterable decision that He will make Mohammadi Begam return to him, i.e.. Sultan Mohammadi will die in Mirza's lifetime and Mohammadi Begam, having become a widow, would be married to him. The Lord has informed him that He has already given her in marriage

to him; it is a Divine decree and a Divine revelation which is above and beyond a trace of doubt. The decrees of the Lord are final and absolute and no changes can be made in them. No one can stop them from being carried into practice. Allah would positively bring Mohammadi Begam back to him and she would certainly be joined with him in wedlock.

Mirza Ghulam Ahmad does not even hesitate even to drag the name of the holy Prophet Muhammad (*sallallahu alayhi wasallam*) into this sordid story. In a footnote on page 53 of *Zamima-i-Anjam-e-Atham* he writes in connection with the revelation about the marriage of Mohammadi Begam that:

*“Rasulullah (sallallahu alayhi wasallam) has already made a prophecy in confirmation of the present one to the effect that the promised Messiah will marry and also have children. Now, evidently the object in not to mention matrimony and the raising up of a progeny in a general way, for everyone usually marries and also begets children. There is no virtue in it. Here, ‘marriage’ means the special marriage which will be in the nature of a sign and ‘progeny’ means the progeny about which my humble self has already prophesied. Rasulullah (sallallahu alayhi wasallam) here, so to speak, is disproving the doubts raised by evil-hearted deniers and declaring that these things shall, definitely, take place”*

It, however, is a mere calumny and slanderous statement made by Mirza. What the above Tradition really seeks to convey is that Jesus (*alayhis salaam*) who did not marry in his first life and practiced celibacy) will enter into marriage, in adherence to the Sunnah of the sacred Prophet (*sallallahu alayhi wasallam*), when he will come again during the Last Phase, and also begets

children. But Mirza has mischievously misinterpreted it and turned it into a prophecy regarding his own marriage with Mohammadi Begam. The Almighty, on the other hand, by proving the prophecy to be false, made it clear to the world that Mirza Ghulam Ahmad had viciously misinterpreted the word of Allah and the Prophet (*sallallahu alayhi wasallam*).

On the same page of *Zamima-i-Anjam-e-Atham* there appears another passage which is also worthy of note. Mirza remarks about the opponents who rejoiced on the marriage of Mohammadi Begum with Sultan Mohammad and not with him and over the prophesied death of Sultan Mohammad not occurring within the prophesied period of 2-1/2 years thus:

*“My foolish adversaries should have waited and refrained from exhibiting their meanness in advance. Will the stupid opponents not be alive at the time when all these things will be fulfilled and will all these combatants not be cut down to pieces by the sword of truth on that day? The fools will have no place to run to (for refuge) and their noses will be chopped off neatly and the dark stains of humiliation will transform their cursed faces into those of apes and pigs.”*

A few lines later Mirza adds:

*“Remember that if the second part of the prophecy (i.e., the death of Sutan Mohammad occurring in the lifetime of Mirza and the marriage of Mohammadi Begum taking place with him after she became a widow) is not fulfilled I will stand utterly disgraced. O fools! It is not the connection of a man; it is not the slander by a devilish liar. Know for certain that it is the truthful*

*promise of the Lord – the Lord Whose word does not change, Glorious and Benevolent One – Whose will no one can thwart”.*

The above extracts have been taken only from one book by Mirza *Anjam-i-Atham* and its *Zamimah* (Postscript) which was written towards the end of 1896. Mirza lived for 11 or 12 years after it and died in May 1908 and the outcome of these prophecies was that neither Sultan Mohammad died before him nor was Mohammadi Begum married to him.

We submit that had there been no other failing or weakness in Mirza the falsity of the above two prophecies alone was enough to prove that he could not be, by any stretch of imagination, a prophet of Allah. The Lord never puts a Messenger or Prophet of His to shame the way Mirza was disgraced in respect of these prophecies.

Prophethood is a far cry; had a self-respecting person been exposed to ridicule like that he would not have dared to face anyone. But Mirza unabashedly persisted with his claim and people continued to come forward and accept him as a Prophet and it is going on till the present day. There is nevertheless, nothing strange in it. In our own country a whole community worships animals, rivers and stones and it is not comprised of backward and illiterate persons alone but also of a large number of highly educated and civilized people.

Fourthly, a Prophet of Allah can never be a sycophant of the Government of the day, which may be the embodiment of apostasy and irreligiousness, and make a demonstration of his sincere affection and loyalty to it.

There have been infidel governments in the past, but perhaps no government has bred such indifference to Allah and unconcern for Faith and the Hereafter as the modern European systems of ruler-ship and political administration are doing, specially the British. The tremendous spiritual and material losses they have inflicted on the Muslims and the way they have ruined them is virtually immeasurable. If one asked oneself whose deceit and cunning led to the downfall of the Muslims in the counties over which they had sway the answer will generally be that it was of the British.

Anyhow, it is beyond doubt that in the present times the political supremacy of the European Powers has done the greatest harm to spiritual values, to faith, godliness and to the concept of the Hereafter and so far as the Muslims are concerned they have suffered most grievously at the hands of the British people. These Western Governments are in fact the successors of Namrud and Pharaoh and as such we firmly believe that had the glorious chain of the prophets continued and a prophet of Allah raised up during the modern age, he would have never have described them to be a Bounty of the Lord. On the contrary, he would have denounced them as the greatest curse of the current times. But in the case of Mirza Ghulam Ahmad we find that his attitudes wholly that of the time-serving, worldly-wise, toadies of the government. In his books he has repeatedly made such revolting display of loyalty, allegiance and fidelity to the British Government that we have not found the like of it even in the writings of the meanest flatterers of alien rulers. Here we will reproduce only one extract from his book entitled, *Shahadatul Quran*. In a chapter attached to it as an epilogue and called, "Worthy of the Attention of the Government," Mirza first declares that "*the favours of the (British) Government have been*

*upon my family since the days of my father, Mirza Ghulam Murtuza". Thus, gratitude for this Government is permeating through every nerve and fibre of my being".* Afterwards, he proudly asserts the loyalty of his father and elder brother, Mirza Ghulam Qadir, to the British Government and narrates what glorious services they had rendered to it during the "Mutiny" of 1857, the heroic sacrifices they had made and the magnificent way the government had recompensed them for it. Having stated all this in great detail, Mirza observes:

*"I assure the honourable Government that I am as loyal and as great a well-wisher of it as my elders were. What lies in my power except to pray and I pray to Allah that He may protect this government against every kind of mischief and inflict a shameful defeat on its enemies. Allah has made it obligatory to be as grateful to a benevolent Government as to Himself. Thus, if I do not express my gratitude to this Government or harbour an evil intention against it I will fail in my thankfulness to Allah as well; because gratefulness to Allah and to a benevolent Government which He may have bestowed upon His bondmen as a blessing are in fact the same. The two are interrelated and the abandonment of one automatically means the abandonment of the other. Some stupid people ask whether to wage Jihad against this Government is lawful or not. So, remember that it is rank foolishness to ask this question for how can there be Jihad against someone to express gratitude for whose favours has been prescribed as a religious duty. I honestly say that to bear malice against a benefactor is this practice of a bastard and an evil-minded person. Hence my belief, which I proclaim over and over again, is that Islam consists of two parts; loyalty to Allah and loyalty to Government that establishes peace and gives us refuge*

*against the evil-doers under its benign shadow. That Government, is the British Government.”*

This in a nutshell, is the creed of Mirza Ghulam Ahmad and this is his prophethood! I cannot say about the feelings of others but for myself I declare, without the least hesitation, that after reading this passage I consider him to be a most despicable toady. And it is not an isolated example. Mirza has expressed similar ideas and sentiments about the British Government at dozens of places in his writings. I don't know what his followers think of prophethood. Indeed, if a man like him can be a Prophet, every good and virtuous man can, perhaps, be Allah!

## CONCLUSION

1. It is not possible for an Apostle or Prophet to abuse, insult or criticize any of the Prophets of Allah preceding him and to attribute moral vices to them.
2. No Prophet can tell lies and concoct stories to prove, his genuineness and authenticity.
3. It cannot be that a truthful Prophet makes a date-bound prophecy at the command of Allah and on the basis of a Divine revelation proclaiming it to be the criterion of his genuineness and yet the Lord shows him up as a liar and an imposter before the whole world by proving it false.

4. No Prophet will covet another man's wife but Mirza Qadiani unashamedly prophesied and advertised to consummate his longing for another man's duly-wedded wife.

5. No Prophet who is a deputy and representative of Allah can degrade himself to the level of a fawning flatterer and worthless hanger-on of the Government by indulging in such a shameless adulation and cajolery of a Government like the British Government, an instance of which we have just seen. The station of a Prophet is very high and dignified, no honourable person will behave like it and he will certainly feel greatly offended if such a thing is imputed to him.

In the light of these observations it can be safely concluded that even if the chain of prophethood had not been terminated and the Prophets were still being raised up, there could be no possibility of Mirza Ghulam Ahmad being a Divine Messenger and a Prophet. The Almighty will never raise up anyone as His Prophet who is so glaringly lacking in the ordinary qualities of human rectitude. The Divine inspiration can in no case come to such a man. The Devil, of course, can inspire him. As the Quran says:

Shall I inform you upon whom the devils descend?

They descend on every lying sinner.

(*Shuara*, XXVI; 221-222)

The above verse shows that an inspiration from Allah does not come to a man who tells lies, indulges in slander and does not lead a clean life.

Now, see for yourself how prominent is the quality of falseness and sinfulness in the life and character of Mirza. How can a man like him be a Prophet even if the splendid order of Prophets were continuing? It is merely by way of a hypothesis and a supposition that I am saying it otherwise my creed is that Allah brought His Faith and Shariat to perfection through Prophet Muhammad (*sallallahu alayhi wasallam*), and then also took upon Himself the responsibility of its preservation till the Last day and made all the arrangements that were needed for it. Bringing to an end in this way, the necessity of the continuation of the order of the Prophets. Allah proclaimed so in the Quran and the holy Prophet (*sallallahu alayhi wasallam*) too, stated it clearly in the Traditions. Thus, it is an article of faith with the Muslims all over the world that the chain of Prophethood has ended with the raising up of Prophet Muhammad (*sallallahu alayhi wasallam*) and no new Prophet will now be sent down anywhere. It is enough for all men to be born till the Doomsday to believe in and follow him. The guidance brought by the sacred Prophet (*sallallahu alayhi wasallam*) shall suffice for the entire of humanity and at all times.

Muhammad Manzoor Nomani